

A
SUPPLEMENT
TO THE

Bibliotheca Parochialis :

OR, THE
Country Curates Library.

BEING AN
ESSAY

Towards providing all the

Parishes of England,

Endow'd with not above Ten Pounds
per Annum, with a Study of Useful
BOOKS, to enable the Ministers
thereof to Instruct the People in all
things necessary to SALVATION.

By THOMAS BRAT, D. D.

L O N D O N,

Printed for Robert Clavel, at the Peacock in St. Paul's
Church-Yard, MDCXC VII.

*To All who are Lovers of the Souls of those
for whom Christ Dyed.*

THAT there are such even in 'this Frozen Age and Country, and who being of a Publick Spirit, are not only Able but Willing, to do any thing they can be made sensible will be for a Common Good, is to be hop'd, or at leastwise to be wish'd. But that which is the chiefest of all Goods, the Cultivating the Minds and Manners of Men with Divine Knowledge, and Christian Vertues, seems not to be thought of, however not to be promoted by such proper and immediate Methods as it easily might. Schools and Colleges (God be prais'd) we have sufficient to send us out Labourers for the Vineyard; and from thence there come more than enough to supply all the Cures of the Kingdom. But alas, when they are come Abroad, there are scarce one Third of our **Parochial Preferments** which can enable our Clergy to furnish themselves with those necessary helps, whereby they may be serviceable in any tolerable measure to the good of Souls: And yet I find

few do cast their Eyes upon this sort of Charity, the raising of Libraries for this End and Purpose.

But whatever others may think of it, to me this seems to be a prime part of **Christian Charity**; and the most wanted too in this Kingdom; And I doubt not but it will in like manner appear to all others, who will but consider these following Particulars; namely,

I. That as the Soul of Man is Infinitely more valuable than the Body, so that Charity which goes towards the Cultivating the Minds and Manners of Men with Divine Knowledge, and Christian Graces, whereby they may be made *meet to be Partakers of the Inheritance of the Saints in Light*, must needs be of a far more exalted Nature, than that which Terminates only upon the welfare of this Mortal Life.

II. That by an exact Scrutiny into the Value of our Livings, it will be found, that there are 200 Parishes, and upwards, in **England, Wales**, and the **Isle of Man**, Endow'd with not above Ten Pounds *per Annum* for the maintenance of a Minister, with which Provision it is utterly Impossible he should furnish himself with Books, whereby he might be able to give those Souls, committed to his Charge, due Instructions in all the *meer Necessaries* to Salvation.

III. It will therefore follow, that those Persons who abound in this World's Goods, and especially whom Providence seems in a more peculiar manner to have design'd to be Publick Benefactors to Mankind, by giving 'em good Estates, without Heirs to enjoy their Riches; it will therefore follow, I say, that such will approve themselves both to God and Man, most Divinely Charitable; who shall bestow some of the forementioned Libraries for the perpetual Use of the Ministers of such Places, in order to Capacitate them to save the Souls of Men.

IV. As by this means such Charitable Persons will become at a second hand, and in an Inferior degree, as it were, Apostles to the World, by Preaching through the Mouths of these Ministers to the People, and will have a share in all the Conversions which shall be made in such places to all succeeding Generations; so to induce 'em thereunto they need no more than to meditate upon those words of the Prophet, *Dan. 12. 3. They that are wise, or, Teachers, as it is in the Original, shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever.*

I shall not enlarge on these Particulars, I think they carry their own Evidence along with 'em, all of 'em, except the second, and a little Insight into the present State of the Clergy, will make that appear to be matter of Fact. And the rest need no Illustration.

lustration. And now if the Case of the Church in this Nation be really so, I conjure all those who love to see the *Image of God*, Imprinted upon the Souls of Men, to furnish, as our Plantations abroad, so our poor Vicaridges at home, with what may enable us to erase that Ignorance, and Barbarity, those Brutish Manners, and Paganish Vices and Customs, which do to this day so hideously deform the greatest part of Mankind. We cannot now work Miracles, nor is Inspiration any part of our Talent; but we are left to the ordinary Means to fit our selves for this great Work of Converting the World; namely, the common measures of God's Holy Spirit, accompanying our hard Study. But how can they Study who have not Books to read? Those who were never pinch'd with narrow Preferments may not be sensible of this want, because they have been able to furnish themselves sufficiently with Books. But those whose Incoms from the Church never enabl'd 'em to purchase the fourth part of the Authors they have occasion to peruse, in order to discharge the ordinary Duties of their Ministry, can speak feelingly in this matter.

I know there is nothing a more a common Jest than the Poverty, and Ignorance of the Poor Clergy in *Wales*, and the Northern parts of this Kingdom; but this Jest in my Opinion, is the Nations shame, who provide not better for 'em. And provide 'em
but

but with Books, and they would be neither Ignorant, Poor, nor Scandalous; not *Ignorant*, for Books do by an immediate Causality remove that Imputation; not so very *Poor* as now, for I have known Good Men, and Lovers of Learning kept under hatches all their life time, chiefly by their being Bookishly given, and indebted to Book-sellers; nor *Scandalous*, for I know that many whose Immoralities are said to be a Reproach to their Function, who yet in all probability had never become such Men, if they had been possess'd of Good Books, wherewith they might have employ'd their time in reading; for want of which it is, that some perhaps may have sought their Diversion in Ale-houses, and in a Santring way of Life:

But alas! The want of Books is not of the tenth part of that ill Consequence, as it affects the Minister, to what it is, as it affects the People. If it could only be consider'd as affecting the former, it would be but a Private, and *Single Misfortune*; but since it cannot but extreamly much affect the latter, it is a *Publick Calamity*. For why? *Where the Priests Lips cannot preserve, cannot procure Knowledge, how should the People seek the Law at his Mouth?* And alas where Ignorance, and Darkness Universally Reign in any part of the World, and the People are destitute of Divine Knowledge, innumerable are the Miseries, and dreadful are the Sins, which Reign in such places; Between Superstition, and Atheism such People

ple are equally divided. Fornications, and Adulteries are accounted but the common Infirmities of their great ones, and Perjuries in the Courts of Judicature are part of the Services they exact of their Inferiors: And to be Sons of Violence is common to all; for as was seen in our former Ages of Ignorance in this Nation, and is still the Constitution of Barbarous Countries elsewhere, the Great Ones with their Followers are no better than Publick Robbers, ever and anon making Ravages upon some Neighbouring Petty Lord, and his Vassals, and all of 'em a sort of tollerated Banditty continually Preying, and being Prey'd upon by each other. Such, and many others are the Violations of Just and Right, of God's Laws, yea and of the very Laws of Nature, which arise from this bitter Fountain of Ignorance of the true Nature of God, and of Religion; whereas on the other side, unspeakable are the Benefits consisting in Justice, Mercy and Peace; in Piety towards God, and well ordered Affections as to our selves, where, by means of an Intelligent, Pious, and Industrious Clergy (those great *Benefactors* to Mankind) the People are thoroughly enlightned with the Knowledge of God, and the true Nature of *Pure and Undeiled Religion*, as it is in *James* 1. 27.

I say, of *Pure and Undeiled Religion*, a Religion that is unmixt with the Alloys of meer Systematical, and Precarious Tenets on the one hand, or Superstitious, and Idolatrous Usages on the other. And such is the Constitution, as near as can be, of this little Catalogue, which follows. It is Compos'd of such Pious Mens Works, who have Imbib'd their Principles from our Church Catechism, and in writing consonantly to that, I am sure they cannot Err either to the Right, or to the Left in Religion. And because I would rather desire to see such Libraries fixt in those Poor places for which I am so Zealous, than any one Good I can wish for the Church, I have made up the Catalogue of such Books for the most part, as have their Authors now living, or are at leastwise most easily acquirable, being Common, and in our English Tongue.

And since I have assum'd to my self to be an Advocate in the behalf of my Poor Brethren, and their respective Flocks; let me intreat such of our *Dignify'd Authors*, who have written so Piously, and Devotionally, to exemplifie the sincerity of that Spirit, which does appear in their Writings, by bestowing of their Books to the ptroposes for which I here Solicite 'em. And also I do earnestly request our Richer Citizens, who by many, and repeated Providential Hitts have been advanced to great Fortunes; and do therefore peculiarly owe grateful Returns to God,

to think upon this of Bestowing Little Libraries Instructive in the Essentials of Christianity, as the most Natural, and Adapted way whereby they can testify such their Gratitude: But above all, I must desire those, “ Whom Providence, as I said before, “ seems in a more peculiar manner to have design’d “ to be Publick Benefactors to Mankind, by giving “ ’em good Estates without Heirs to enjoy their “ Riches; particularly I desire them to consider this matter, and that by this means they would make to themselves *Friends in Heaven of the Mammon of Unrighteousness*, rather than like David’s Fool, heap to themselves Riches, not knowing who shall gather them. And that instead of being foolishly Solicitous to find out some one, from they might call their Lands after own Name (fondly thinking that by this means, their Houses shall continue for ever, and their Dwelling-places to all Generations) that they would rather by such Charity to the Souls of Men, as is here propos’d, provide that their Names may be written in the Book of Life, thence never to be obliterated. And indeed I must not pass by any of those, whose ample Fortunes shall enable ’em, or Pious Souls shall encline ’em to imitate their Great Master in doing good, without minding ’em of the Excellency and Usefulness of this sort of Charity.

Now our Ancient **Founders of Colleges**, those Brave, Large, and Elevated Souls! Generally express’d their peculiar Tenderness to their Native Country

Country, or to those places of abode, to which they owed most, by qualifying Persons of such Diocesses, or Counties respectively, for the benefit of their Foundations. And the same Method of Charity I shall here adventure to recommend to those, I do now Address. Let such whose Conditions shall enable 'em to bestow one, two, or more of these *Diminutive Libraries*, cast their Pitying Eyes upon those *Ten Pound Curacies*, whether Parishes or Chapelryes, near unto 'em, and extend their Benefactions in this way to as many of 'em, as their Circumstances shall enable 'em. But as for those whose Worldly Acquisitions are very great, and can render themselves a Blessing to whole Provinces; let them look towards **Wales**, the **Isle of Man**, and other Northern parts of this Kingdom. And indeed it is a matter of sad Consideration to see how Barbarous, and Ignorant those places now mentioned, do still remain, notwithstanding that the Gospel shines in other parts of the Nation with a Meridian Brightness; the reason is the small Provision made for its Encouragement in those Parts, whereas in all reason the greatest Encouragement ought to be given there, where Nature is most unkind, and uninviting, to Ballance the Inconveniencies thereof. And I am verily persuaded, that if Books were fixt in those parts, as ungrateful as is the Climate, Men of Worth would follow them, it being natural for Persons

who are Lovers of Knowledge and Religion, to value all Places alike where Religion and Learning do flourish.

Nor let any be discouraged from bestowing these Books, out of fear they should be Imbezel'd, Lost, or Converted to a Private Use, for there may be sufficient Care taken to secure them through all the Succession of Ministers in such Places; 1st. By Lettering 'em on the Covers to what Parish they belong. 2dly, By making Registers of 'em to be left with the Bishop, and his Arch-Deacons, in whose Jurisdictions such Places shall happen to be. And 3dly, By the Yearly Visitation of the Arch-Deacon, or of such of the Clergy whom he shall Depute to see that they be not Imbezel'd, Lost, or Spoil'd. After all these Precautions, there seems no place for the least fear they should be ever Lost. But if they should be any wise Alienated, by the meer Lettering of them, they may as easily be discovered, and own'd, as any Living Creature by its Ear-mark.

And now I only desire such to whom I Apply, to consider, how Comfortable, how Joyful it will be to those Pious and Charitable Persons we have already found upon this occasion; and to those who shall add themselves to the number; I desire such to consider what a Jubile it will be to them, when the Judge of all the World shall sit upon his August Tribunal, surrounded with Angels; and when the
Register

Register of all Mens Actions shall be open'd, to hear the Record of this their Love to God, and Pity to the Souls of Men publickly read, Angels and Saints applauding them.

And indeed if any are Piously Ambitious of the Highest Stations in the Kingdom of Glory, of becoming Courtiers, and Favourites to King of kings; it is Professedly and Sincerely my Oppinion, that next to what the Apostles did to Evangelize the World.; Such Charities as these, which have the most Immediate, and Direct Tendency to Convert Mankind to God, will be the most ready way to Recommend, and Qualifie a Pious Soul for such a Dignity: And I think I have the Authority of an Infallible Testimony for what I say, for which reason I must again repeat it, *They that are wise, or Teachers, shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever.*

A
Catalogue of Books

Fitted to the
Condition and Circumstances

OF A
Country Curate;
AND

Dispos'd into that Order, in which, if an
Initiate in Theology, he may most
Profitably read them.

I. **F**irst, For the better understanding of the
Text,

Heideggeri Enchiridion Biblicum, Analyfi Generali singu-
lorum Vet. & N. Test. Librorum, & Capitulorum Argumen-
to, unice inserviens. 8o.

N. Hic Liber in
quotidianis Sacrarum
Scripturarum Lectionibus, ut mihi videtur, apprime utilis.

Bishop

Bishop *Patrick's* Paraphrases on *Job, Psalms, Proverbs, and Ecclesiastes*, 5 Vol. 80.

Dr. *Hammond's* Annotations on the New Testament, *Fol.*
Oxford Paraphrase on St. *Paul's* Epistles. 80.

Bishop *Patrick's* Search the Scriptures. A Treatise shewing that all Christians ought to read the Holy Books, with Directions to them therein.

The Word of God the best Guide to all Persons. Being a Collection of Scripture Texts, shewing such things as are necessary for every Christians Knowledge and Practice, 80.

II. For a General Catechetical Body.

First, By way of Comment upon our Articles and Church Catechism.

Dris. *Ellis* 39 Articuli.

Bishop *William's* Brief Exposition of the Church Catechism, with Proofs from Scripture, 80. Or,

Dr. *Isam's* Scriptural Catechism, 80.

Dr. *Barrow* on the Creed, Ten Commandments, and Doctrine of the Sacraments, 80,

Mr. *Rawlet* on the Creed, Ten Commandments, and Lord's-Prayer, 80.

Secondly, In a more voluntary and Arbitrary Method:

Dr. *Hammond's* Practical Catechism, 80.

Sir *Matthew Hale's* Knowledge of God and our selves, 80.

Gouge's Explanation of the Principles of the Christian Religion, with Practical Applications to each Head,
8°.

Dr. Scot's Works, 4 Vol.

III. Upon the Covenant of Grace, and Baptismal Covenant in General.

Mr. Allen's Discourse on the two Covenants, 8°.

Catechetical Lectures, First Vol. Fol.

Mr. Rawlet on Sacramental Covenanting with God.

IV. Upon the Particular Articles of the Covenant of Grace, both on God's part, and on Man's.

First, The Mercies on God's Part.

1. Justification, or Pardon of Sin.

Mr. W. Allen on Justification.

Dr. Bates's Sermons on Forgiveness, 8o.

2. On Divine Assistance.

Mr. Allen on Divine Assistance.

3. Upon Everlasting Life and Happiness.

Bishop Taylor's Contemplations on the State of Man,
8°.

C

Secondly,

Secondly, *The Conditions to be perform'd on our part.*

1. The whole body of **Christian Faith**, or some of its **Great Articles**.

Bishop *Pearson* on the Creed, *Fol.*

Mr. *Kettlewel's* Christian Believer, 8°.

Bishop *Ken's* Exposition of the Creed.

Dr. *Barrow's* Discourse on the Trinity. Or,

Bishop *Stillingfleet* on the Doctrine of the Holy Trinity.

— On the Satisfaction of Christ.

Dr. *Bates's* Harmony of Divine Attributes in the Great Business of Man's Salvation, 8°.

Dr. *Sherlock* on Death, 8°.

— On Judgment, 8°.

2. On the **Commandments** and **Christian Duties**.

Bishop *Hopkins* on the Commandments, 4°.

Mr. *Rawlet's* Christian Monitor. 8°.

Whole Duty of Man, 8°.

Mr. *Kettlewel's* measures of Christian Obedience. 8°.

3. On **Repentance**.

Dr. *Ingelo* on Repentance, 8°.

Dr. *Goodman's* Penitent Pardon'd, 8°.

Mr. *Ellis* of the Necessity of serious Consideration, and speedy Repentance, as the only way to be safe both Living and Dying, 8°.

Bishop *Patrick* on Repentance, and the Lent-Fast, 8°.

V: Upon

V. Upon the Means of performing the Covenant,
viz. Prayer, and the Sacrament.

First, Upon Prayer.

Bishop *Hopkins* upon the Lord's-Prayer, 40.

Bishop *Patrick's* Discourse on Prayer, 120.

—— Devout Christian, 120.

Dr. *Pelling's* Discourse on Prayer, 80.

Dr. *Comber's* Discourses on the whole Common-Prayer, 80.

Secondly, On the Sacraments.

Bishop *Patrick's* *Aqua genitilis*, at the end of his *Mensa mystica*, with the *Mensa mystica*, 80.

—— Christian Sacrifice, 120.

—— Of frequent Communion, 80.

Mr. *Kettlewel* on the Sacrament, 80.

VI. Sermons.

Arch-Bishop *Tillotson's* Sermons, Fol.

—— His Posthumous Sermons, 4 Vol. 80.

Dorrington's Sermons, 2 Vol. 80.

Kettlewel's Posthumous Discourses, 80.

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VII. Directions and helps in visiting the Sick.

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Kettlewel's Companion to the Penitent, 120.

—— Death made comfortable, 120.

Secondly, *The Conditions to be perform'd on our part.*

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Dr. *Sherlock* on Death, 8^o.

— On Judgment, 8^o.

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Bishop *Hopkins* on the Commandments, 4^o.

Mr. *Rawlet's* Christian Monitor. 8^o.

Whole Duty of Man, 8^o.

Mr. *Kettlewel's* measures of Christian Obedience. 8^o.

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Dr. *Ingelo* on Repentance, 8^o.

Dr. *Goodman's* Penitent Pardon'd, 8^o.

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Kettlewel's Posthumous Discourses, 80.

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VII. Directions and helps in visiting the Sick.

Dr. *Wake* upon Death, 120.

Kettlewel's Companion to the Penitent, 120.

—— Death made comfortable, 120.

VIII. Ministerial Instructions.

Herbert's Country Parson, 120.*Bishop Burnet's Pastoral Care*, 80.*Bibliotheca Parochialis*, 40.

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First, *Of our Church-Communion against Dissenters.**Mr. W. Allen's Works.**Bishop King's Inventions of Men in the Worship of God*, 80.Secondly, *Against the vulgar Deism, and the manifold, and desperate Heresies of the Quakers.**Snake in the Grass*, 80.*Satan Disrob'd*, 40.

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Eusebius's Ecclesiastical History, Translated by *Dr. Shorten*,

Or,

Ellies Du Pin's Ecclesiastical History, 3 Vol. Fol. Or,*Bishop Burnet's Abstract of the History of the Reformation*,

80.